The Infinite Self, which takes all forms, is not an agent *(i.e.*
not subject to the law of cause and effect). When the aspirant
knows this Brahman having these three aspects, (he is
liberated).

[ic] 10. Nature is changeful; Hara immortal and un-
changeable. The One God regulates Nature and the self.
By meditating on Him by communion and unity with Him
the world-illusion is at the end, completely removed.

"11. "By knowing God all bonds are broken, and all
suffering having ceased, the round of birth and death is
stopped. By meditating on him, the third stage—the
possession of all powers, comes ; but he who is free from
desires is detached (from all belongings)."

This aloneness, kevalatvam, is produced by the knowledge that the individual self is one with the Divine Self and that both the individual and the Divine Self are only phenomenal forms of the true Self, the Brahman.

[cc] 12. This Eternal one seated in the soul is to be known.
There is nothing higher than this to be known. Knowing the
individual self. Nature and God, knowing all to be this three-
fold Brahman above indicated, (the aspirant obtains
liberation).

"13. As the form of fire in its source *(i.e.* in firewood,
lor instance) is not seen, but its subtle essence is yet unextin-
guished and it is again and again to be

seen by means of
(rubbing together two pieces of) wood, its
source, so, the case
being the same in both instances, the self
is seen in the body
by uttering *Pranava* (syllable *Om}."*
This metaphor, says Max-Muller, like most
philosophical
metaphors in Sanskrit, is rather obscure at
first sight, but
very exact when once understood. Fire, as
produced by a
fire drill is compared to the Self. It is not
seen at first, yet
it must be there all the time ; its *linga* or
subtle body cannot
have been destroyed, because as soon as
the stick, the *indhana,*
is drilled in the underwood, the *yoni,* the
fire becomes visible.